subject. a fundamental principle of our very constitution which leads us. upon the occurrence of any given event. to say it has a cause. This principle leads us. upon the occurrence of a phenomenon. to look out for something producing it. whether the phenomenon be material or mental. In regard. for instance. to any one thought or feeling. we affirm that it must have had a cause in some property of the mind. or in some antecedent state of the mind. or in the two combined. It is by an intuition of our nature that we believe that this thought or feeling could not have been produced without a cause. and that this same cause will again and for ever produce the same effects. And this intuitive principle leads us to expect the reign of causation. not only among the thoughts and feelings generally. but among the wishes and volitions of the soul. When the mind is cherishing a desire. or resolving upon a given action. here is a phenomenon of which we do believe. and must believe. that it has a cause. In this respect. wishes. desires. and volitions. are no exception to the absolute rule. which holds true of all other phenomena. spiritual and material. " This principle/' says M. Cousin. " is real. certain. incontestable. And what. then. are its characters ? In the first place. it is universal. I ask if there be a savage. a child. an old man—a man in health. or a man under disease—or even an. idiot. provided he be not altogether so—who. upon having presented to him a phenomenon which commences to exist. does not on the instant suppose that there is a cause ? * * * But more. not only do we so judge in all cases naturally. and by the instinctive power of our understanding. but try to judge otherwise —try. upon a phenomenon being presented. to suppose that it has no cause—you find that you cannot: the principle is not only universal. it is necessary/'* Here. then. is wish. adoption, volition, as a phenomenon : we hold,

according to the above principle, that we are naturally, intuitively, and necessarily led to suppose that this phenomenon has a cause.

The author now quoted, indeed, tells us elsewhere, "Above my will, there is no cause to be sought: the principle of causality expires before the cause in the will: the will causes, it is not itself caused."[1] But we hold that every particular act of the will, as a phenomenon, commencing to exist, must have a cause. If it be said, that the cause lies in the human will itself, we go

* 2d Ser., vol. iii. pp. 154,155.